

As-Sahab Presents
Together Towards Allah
Part 2
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(may Allah protect him)



السَّحَاب للإنتاج الإعلامي
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In the Name of Allah. All praise belongs to Allah, and may peace and blessings be upon the Messenger of Allah, his family, Companions, and those who follow him.

My dear Muslim brothers and sisters,

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu!

I had offered, in the first part of this series, a brief rebuttal of the atheists who deny God's existence. In this episode, I shall continue with the refutation of their thesis. In this context, God Willing, I shall give a brief overview of the arguments based on nature, the creation of Allah, and the Revelation.

As for reasoning based on nature, it constitutes the strongest proof of the Lord's existence. This form of reasoning is stronger than abstract logical arguments, since every individual can find these signs within his own existence; whereas logical arguments are used to refute the doubts that may arise in one's minds or that are raised by those who try to refute His existence. The Quran tells us that the Messengers used this form of reasoning with the disbelievers of their respective nations. Allah (swt) says, "Has there not reached them the news of those before them- the people of Noah and the tribe of 'Aad and Thamud and those after them? No one knows them but Allah. Their messengers brought them clear proofs, but they returned their hands to their mouths and said, 'Indeed we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt.'" And He says, "If you asked them, 'Who created the heavens and earth and subjected the sun and the moon? They would surely say, 'Allah'. Then how are they deluded? Allah extends provision for whom He wills of His servants and restricts for him. Indeed, Allah is, of all things, Knowing. And if you asked them, who sends down rain from the sky and gives life thereby to the earth after its lifelessness? They would surely say, 'Allah'. Say, 'Praise to Allah', but most of them do not reason." And He says, 'If you asked them who created them? They would surely say, 'Allah'. Then how are they deluded?'

As for deducing the proof of the Creator's existence by reflecting on His creation, this is a great chapter of *Eeman* (belief in Allah). Reflecting on the uniqueness of

finger and iris prints, the distinct DNA of each human, the structure of microscopic cells, and the vast galaxies in the universe would be sufficient for one to affirm the existence of a Creator. These are all signs that cannot be denied except by an evil-doing obstinate disbeliever. Allah (swt) says, 'It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers. And He subjected for you the sun and the moon, continuous in orbit, and subjected for you the night and the day. And He gave you from all you asked of Him. And if you should count the favour of Allah, you could not enumerate them. Indeed, mankind is generally most unjust and ungrateful.'

As for reasoning based on the Revelation, His flawless Book revealed to His Prophet (pbuh) constitutes a challenge for mankind till eternity. To this day, the challenge of the Quran to mankind, i.e. to produce a book similar to it, remains standing, irrefutable. This Book contains signs and miracles that are a proof of its uniqueness, its Divine origins. For example, the Quran told us beforehand that the Romans would overcome the Persians after being defeated by them, and Abu Bakar (R.A) challenged the Quraysh to see if this would occur or not. And this prediction became well-known among the Arabs and its authenticity cannot be denied.

The Quran foretold that Abu Jahal and his wife would enter hellfire and that they would die as disbelievers. It was possible for him to challenge the Quran by announcing his Islam outwardly. However, he could not do so, and the Quranic prophecy came true.

Similarly, the Prophet's Sunnah contains several miracles related to prophecies. In the Sahih Bukhari and Muslim it is mentioned that the Day of Judgment shall not come until the Muslims fight a nation that has short wide noses, their faces are flat, as if they have been flattened with hammers, and they wear garments made from the hair of animals. This prophecy was fulfilled in the seventh century Hijri when the Muslims fought the Tatars. The books of *hadeeth* (the sayings of the Prophet pbuh) were compiled in the written form during the second and third centuries. These books are meticulously authenticated and preserved. No one can deny their authenticity or cast doubts on the chains of narration that have been carefully documented therein. Nor is it possible for anyone to accuse of forgery or claim that these *ahadeeth* were compiled after the seventh century.

Another prophecy prophesized by the truthful one to whose truth the world attested (peace be upon him) was the conquest of Constantinople before the

conquest of Rome. Constantinople was conquered six centuries back, and we are waiting for the conquest of Rome, God Willing.

Among the prophecies mentioned in the Sahih Bukhari and Muslim is that the Day of Judgment shall not arrive until a fire spreads in the Hijaz whose light will make the necks of camels visible in the dark in Basra. This fire occurred in the year 654 Hijri. It was recorded by historians such as Ibn Katheer and Abu Sham'a (may Allah have mercy on them).

Likewise, there is the hadeeth of Wibar bin Yahnas al Khiza'ee that has been narrated in *Al Maujam al Ausat* of Tabarani and in *Tareekh San'aa* of al Razi. It mentions that the Prophet (pbuh) sent him to San'aa as governor and ordered him to build a mosque in the garden of Bazan facing the direction of the Dheen mountain. The *qiblah* of the masjid, when faced towards the mountain, is precisely in the direction of the Kabbah. This is something that could not have been pinpointed with accuracy in those times, and is therefore a miracle of the Prophet (pbuh). Shaykh Abdul Majeed al Zindani, may Allah greatly reward him, has mentioned this miracle in one of his videos.

These were just a few examples of the miracles that came with the perfect Revelation that was revealed to the Prophet (pbuh). No atheist has an answer to this. Allah (swt) states the truth in the clearest of terms when he says, 'We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is a Witness over all things?'

I would suffice with this brief rebuttal of the arguments put forth by atheists who deny God's existence. I would like to begin now with the second part of this discussion which shall focus on the implications of the beliefs of materialist atheists.

Before delving deeper into the topic, I would like to highlight some of the major implications of atheism:

First: Deterministic materialism

Second: Moral relativity

Third: Post-modernism and Nihilism

As far as deterministic materialism is concerned, it proposes that everything in the universe is a result of chemical and physical reactions that manifest

themselves as patterns of behaviour, speech, thought, or movement of planetary bodies, and the like.

According to the proponents of this theory, these patterns of behaviour or actions can all be accurately predicted on the basis of definite material laws. On this basis, they argue, there exist no non-material values, since thought, precepts, notions... are all mere manifestations of chemical or physical reactions. Thus everything, in 'moral' terms, is equal. There is no such thing as truth or falsehood. Everything that is must be accepted as a reality without regard to criteria of right or wrong, since such criteria do not exist in the material world.

And so, they argue, man, as a material entity himself, has no freedom, choice, or will separate from or independent of the material universe. It is the material universe whose physical laws govern everything. Man, the product of matter, is therefore Adam Smith's human, driven by the laws of the market. Or else he is Marx's human whose fate is dictated by economic determinism. Worse still, he is the human of Freud's imagination, one driven by his lusts and the hormonal impulses generated by his glands.

Man, in the materialist paradigm, is thus the equal of any insect, tree or rock, all of which differ from him merely in their physical composition; but they are all, in the final analysis, governed by the same material laws, without any distinction. In other words, man is a mere object that has no existence independent of the material system of nature. Man's mind has no active place in this order of things. Its existence is not essential for the proper functioning of the universe; rather the mind, thought, feelings are all products of the movement and interaction of matter.

Hence, the materialist paradigm does not allow for any conception of good or evil, justice or injustice, grace or disgrace, morality or immorality. These are all physical manifestations of the same set of material laws.

When Marx spoke of the inevitable victory of the proletariat over the capitalists, he did not speak in terms of helping the oppressed against the oppressors, rather he interpreted it as the culmination of a historical process in the light of the theory of dialectical materialism, which, he believed, necessitated that a feudal capitalist society would be replaced by a socialist and eventually a communist society, marking thereby the end of history. By the grace of God, we have witnessed the end of their history. They have all taken refuge under the shade of a capitalism that is far more corrupt and oppressive than the one Marx envisaged would disappear.

I remember that when I was imprisoned in Dagestan, the prisoners would tell me that every case has a price in the courts. If the accused pays the price for his case, i.e. the appropriate sum of bribe, he would be acquitted; otherwise, he would be imprisoned. Our translator in the court, who was part of the bribe-taking gang, asked us once, 'Do you know why the judge delays the hearing each time? It is because your people haven't paid the bribe yet, so talk to them before it is too late!' So when the bribes were all paid and the concerned officials received their share of the bribe, the ruling was reduced to six months in prison instead of three years as had been demanded by the prosecution. In fact, even the prosecutor did not object to this reduction since he too had received his share!

One day, one of our cell mates returned to his cell in a very depressed state. He had just been sentenced to twenty-five years in prison. I went to him to console him. He whispered in my ears, 'Do you know why I have been sentenced?' I asked, 'Why?' He said, 'Because my brother was late to pay the bribe.' We shall soon witness, God-Willing, the end of capitalism at the hands of the Mujahideen, just as we witnessed the end of Communism, with God's help and support.

The point is that this universe and all that exists therein, as per the beliefs of materialist atheists, is nothing except a random rearrangement of atoms, protons, electrons, charges and radiation. This is the real ugly face of atheism that they seek to conceal.

So if you were to hear atheists who deny God's existence talking about freedom, equality, human rights, liberation, justice, eliminating oppression, and the like... and they often raise these points... know that they are lying. They lie to themselves before they lie to you. They do not admit that their deterministic materialist creed dictates that everything... man and stone alike... must submit to the laws of nature that know no values, mercy or kindness. As per their dogma, their actions and patterns of behaviour are predetermined and are inevitable consequences of material laws. And the same applies to their opponents, for their actions are also determined by the material laws of nature. Hence, there can be no distinction or differentiation between one or the other.

If you wish to uncover the reality of any atheist, simply ask him about his intellectual frame of reference. He might attempt to deceive you by saying 'the mind' or 'reason'. Don't give in to this deception. Ask him persistently about the source of this universe, where did it come from. It is then that you will uncover his true face.

If you, as a Muslim and a believer, worship Allah- the One, the Unique, the Eternal, the Lord of all, the Exalted, the Peace-Giver, the All-Prevailing- know that

he worships the laws of gravity, centrifugal force, electrical charges, the relativity of Einstein, the laws of thermodynamics and the like! When he refused to be the slave of Allah- the Beneficent, the Merciful, the Generous, the Kind- he himself became an object like any insect, stone, tree, magnetic or electrical charge.

You might hear Marxists brag about the benign nature of Marxism or the humane tendencies present in communism... and that they uphold the cause of the oppressed and the downtrodden masses, and so on. Try to get to the point with them, specifically with their ideologues. Don't get into confrontations with their ignorant followers who parrot the lines fed to them. The mask will fall from their faces, and you will uncover the real deterministic, materialistic ideas that shape their creed. The slogans they raise are meant to garner support or deceive the masses or even their own followers, and to project a humane image of their movement. However, the reality remains otherwise.

Even non-Marxist materialists live the same set of contradictions, in spite of their belief that they uphold humane, moral values. If you were to corner a materialist with these arguments and he refused to acknowledge the reality, say to him: Your refusal is the biggest proof of the falsehood of your creed, because you still cling on to the remnants of humanity that reject deterministic materialism. If he were to say: I, personally, have my own set of moral values... Ask him: What is your opinion about your materialist brother who rejects all forms of morality? How can you defend him?

If they were to argue that they have seen communists sacrifice, be tortured and killed, the answer is: Yes. And this is precisely what demonstrates the contradiction of their actions with their beliefs. On the other hand, there were communists and materialists who were the epitome of opportunism. In the end, both types of behaviour led some materialists to doubt atheism and repent from this misguidance. They rejected the moral depravity justified by atheist materialist determinism. They rejected this deviation of thought that knows no difference between a stone or a tree and man, soul, mind, and morality.

When Darwinism surfaced as a theory, the materialists were highly receptive to it. This was in spite of the fact that Darwin never denied God's existence; he was merely a secularist who believed that man evolved as a result of an automatic biological process. Darwin's theory of the survival of the fittest became a political dogma in the West, a handy tool in the service of colonization. Just as there is no space for morality or mercy in the animal world, and animals able to adapt and survive outlive those who don't, the Western World, they believe, may colonize and exploit the resources of other nations. One of them famously remarked that

there is no difference between a pack of wolves attacking a sheep and a gang of young men attacking a girl, raping and killing her!

This is why true liberation lies not in deterministic materialism; it lies in attesting to the truth that there is none worthy of worship except Allah. The believer who attests to this fundamental article of faith liberates himself from every prejudice, whim, and desire. He goes beyond class, party, or ethnic nationalistic leanings, and submits his matter to Allah, the Lofty, the One Who is Pure of all such prejudices and is Independent of His creation.

As I had mentioned in the first part, justice has no meaning in the framework of deterministic materialism, which recognizes neither truth nor falsehood and knows no difference between the oppressor and the oppressed. The concept of neutrality does not exist in such a paradigm, since neutrality necessitates being free from outside influences. In their system of thought, everything in the universe, even thoughts and emotions, are products of matter, a result of the interaction of its various elements. Thus the judge's view can never be independent; it is only an irresistible act of the all-prevailing matter.

The only one capable of absolute impartial justice is Allah, because His knowledge encompasses everything, He is not in need of anyone, and He does as He wishes, with nothing to impede Him. Hence, the Shariah revealed by Him is the most just system of law. Islam is the Religion of justice. It contradicts and rejects oppression. This is an important issue, and I would like to delve deeper into this, since it is linked to the embrace of atheism by many misguided people. Allah (swt) described the Ummah of Muhammad (pbuh) in the following words, 'You are the best of nations brought forth for mankind. You order good, forbid evil and believe in Allah.' The Prophet (pbuh) narrated on account of our Lord that He said, 'O' my slaves! I have prohibited for myself injustice and I have prohibited it among you, so do not be unjust to one another.'

Those who justify oppression and seek excuses for oppressors, they are far removed from Islam and the Islamic methodology. We have all heard those who call the Ummah to abstain from ordering good or prohibiting evil and to stay acquiescent and silent even if they see a corrupt self-imposed ruler commit fornication live on the television for half an hour every day! The one who says something as outrageous as this is not only distant from the teachings of Islam; he lacks any semblance of humanity and must be forcefully returned to his home so that his parents can give him lessons in basic morality. It is due to these lowly depraved individuals that America and its proxies have been able to impose

themselves on us. It is because of them that the evil of atheism has spread rapidly, accompanied by the spread of immorality.

The second implication of materialistic atheism is moral relativity. In other words, values are non-constant and relative. Every principle or value changes according to circumstances or, to phrase it accurately, by changes in matter of which values are only an outcome.

This aspect of atheism is evident in the secular modern Western civilization. Its most obvious result is the annihilation of other nations and the appropriation of their resources, something considered justified and perfectly civil by much of the Western World. The German Nazis' treatment of the Jews, the disabled and the gypsies, in the light of such principles, is considered acceptable for the sake of larger material interests. Similarly, the use of atomic bombs against the Japanese and the killings of five million Vietnamese is justified by the materialist Darwinist mindset.

Even before these crimes, the genocide of the Red Indians by the Anglo-Saxon Protestants and the systematic purges of Muslim masses in the Turkish Khanates (that became Soviet Republics later) by Stalin was justified using the same logic. It is worth mentioning that, at the time, the Tatar population equaled the total inhabitants of all of Russia. Today, as a consequence of those massacres, the Tatar population is only a miniscule percentage of Russia's population.

The Stalinist system continued with the systematic waves of purges of its 'class enemies' for decades. The gulag farmers, who resisted the collectivization of their farms, were exterminated. Most of Stalin's opponents within the Communist Party were also executed. The victims of Stalin's era are estimated to be between twenty to twenty-five million, twelve million of whom perished just in the camps. Five decades later, the same experiment of genocide and ethnic cleansing was repeated in Bosnia, Herzegovina and Chechnya. Genocide is a tool that has been repeatedly and systematically used by the secular Western civilization, irrespective of whether those who did so upheld atheism completely (as in the Soviet Union) or partially. The expulsion of the people of Palestine and the killings of thousands of Palestinians is justified as per the norms of Western 'morality'. The declaration of equality by the United Nations' Charter and the control of five powerful states over the organization is not considered a contradiction by the West.

A glaring example of the absence of morality and values is the legalization of promiscuity and moral vices in all its forms. In fact, the legalization of sexual

deviancy is considered a sign of progress, if not its essential condition, by much of the Western World.

Dr. Abdul Wahab al Musayri observed this moral decline and opportunism among his comrades in the Communist Party. He mentions in his book 'My Intellectual Journey: Roots, Seeds and the Fruits': 'I had started observing that the personal conduct of the comrades contradicted all forms of humane and religious standards.' He adds, 'The moral leeway that they gave themselves was unbounded. They were, in reality, Darwinists inspired by Nietzscheism. They had nothing to do with Marxism or any moral system. The Marxism of some emanated from deep class hatred. It wasn't based on the ideal of establishing justice on earth. In fact, I would often feel that some of them were Marxists simply because of the class they were born into. If they found the opportunity to free themselves from their class and become part of the exploitative rich class, they would not hesitate to do so and divorce Marxism once and forever. And so I offered my resignation.'

On page 138, he adds, 'When I was in the United States, the 'Vanguard' was being given shape... Unfortunately, most members of this Vanguard had no socialist or nationalist commitments. Instead of returning to their homelands to help in the rebuilding process, they chose to settle permanently in the United States.'

The atheist might argue that you, the religious class, have your own scandals and morally corrupt individuals. Yes, but here lies the difference: Our creed condemns them, yours justifies them.

The detractors might say: We abide by morality. This is a contradiction, firstly, because materialism denies the existence of any values above matter itself. Secondly, no one can deny that the atheists within their ranks do not observe religious norms or values. And no one can object to this since, as per the materialistic paradigm, both types of people are material objects whose behaviour is controlled by the blind laws of matter. The most glaring example of this moral fluidity and relativity is the materialists' stance about Palestine.

Firstly, I would like to reiterate a fundamental truth that no atheist can deny: the communist parties of Egypt and the Middle East were founded by Jews. These parties adopted a specific stance on two issues which exposed their motives:

First: The support of the allies against the Germans during the First World War. The allied powers at the time- Britain and France- were occupiers of Muslim lands.

Second: The communist parties led by Jewish leaders rejected war with Israel on the grounds that this war was led by Arab capitalism. The alternative they offered was a unity of Arab and Israeli proletariat against imperialism. These scandals are well-documented and there is no need to go into the details here.

Secondly, all secular movements- communist and non-communist- eventually recognized Israel, even if some of them had refused to do so in the past. To the best of my knowledge, the Palestinian cause exposed all secularists. All of them recognize the Israeli state. For them, the conflict is about the remnants of Palestine. The top culprit among these secular movements was the PLO, which went as far as amending its constitution to make room for the official recognition of Israel.

And so the Palestinian issue exposed the secularists and their double-standards. Their creed does not leave room for any stable frame of reference and makes everything relative or subject to change. This is what made it possible for them to legitimize what some of them had only recently considered treachery. In fact, many secularists openly declared that, for them, values were relative, and that there was no need to follow religions that had an unchangeable creed.

Since everything is relative, therefore, everything is up for sale and bargain... your honour, your religion, your dignity, your wealth, your family, and even your own self. Trust, honesty, faithfulness, sincerity, integrity, morality, religion... none of it has a clear-cut definite meaning in their dictionary. Rather, it changes according to context, circumstances, whims, and above all, interests.

While you have this secular Arab defeatism on the one hand, on the other one gets to see fierce predatory Jewish-Crusader secularism. The Jews, the religious and the secular among them, all consider Jerusalem the eternal capital of Israel and consider Palestine as Israeli land. They insist on building settlements and are unwilling to accept the return of Palestinian refugees to their ancestral lands. The atheists and religious Jews alike refer to their distorted Old Testament. In other words, the irreligious and the religious among them have a consensus on a religious set of beliefs.

Some may think that there exist secularists too who insist on the establishment of an independent Palestinian state whose capital is Jerusalem and consider this as non-negotiable. However, whosoever believes so overlooks two fundamental facts:

First: The secularist who says this has already recognized Israel. The Palestinian state that he calls for is based on the division of land between Israel and

Palestine, i.e. a Palestinian state established on the remnants of Palestine, the establishment of which is permitted by Israel.

Second: Such secularists believe that everything is relative. And so it is possible that they support an idea today, only to oppose it tomorrow, since nothing is constant in this world as per their worldview.

About this fluidity of beliefs and the disgraceful behaviour of secularists vis à vis the Palestinian cause, Dr. Musayri says in his book: 'I participated in a conference against the normalization of relations that was attended by the representatives of Egyptian parties, including leftists who presented a paper on Egyptian identity. They said: Egyptian identity was firstly Pharaohic, then Coptic, then Arab, then modern! This statement is endorsed by the path their movement has continuously taken. Their concept of identity ends with something extremely general and vague that has no colour, taste or smell... 'modernism'. I pointed out that with all these amazing transformations, why not consider a Middle Eastern identity, as the Zionists often suggest? Isn't everything relative? Isn't everything equal and alike?'

There is another dimension to the defeatist mindset of Arab secularists: their contacts with Israel and their encouragement of the normalization of relations with the Zionist state. Among them are those considered by all secularists- whether supporters of normalization or its opponents- the icons of progressive thought and enlightenment.

The most prominent figure among them is Najeeb Mahfouz, who was awarded a Nobel Prize for his criticism of Islam and even God himself and for his strong support of normalization of relations with Israel. Moshi Sassoon, the first Israeli Ambassador to Egypt, mentioned him with great warmth in his memoirs. He counted him as one of his close friends who openly opposed the critics of normalization and accused them of voicing their opposition out of greed for money.

Najeeb Mahfouz was among the first few Arabs to openly support the peace process with Israel. He was part of the negotiating team that took part in negotiations after 1967 disaster. As for Taufeeq Hakeem, suffice it to mention that he used to earn money from the sale of his books in Israel! This tendency of encouraging normalization of relations and competing over the crumbs thrown at them by the Americans is prevalent among all shades of secularists, regardless of their internal differences. Many prominent authors have commented extensively about this phenomenon, including Dr. Abdul Wahab al Misairi.

Post-Modernism and Nihilism

The third implication of embracing materialism is acceptance of what is known as 'post-modernism' or nihilism. This philosophy is linked to the rise of what is often termed the 'new world order'. It forms the theoretical and ideological core of this system.

I have mentioned previously that moral relativity was used a tool by hegemonic world powers to justify the genocide of weaker nations. The same powers later found it appropriate to shift gears from an arrogant hegemonic narrative to a more modern one suitable for the new world order. This was the narrative of globalization which transcends borders, removes obstacles, makes knowledge universally accessible, makes international law the arbiter between nations, and spreads democracy, freedom, human rights... or so they claim.

The secret of this sudden benign change was that the West discovered that old colonial tactics had outlived their utility. With the rise of Western consumerism, increasing opposition to Western policies in the Third World, and the rise of Jihad- as a thought and a movement- in the Islamic World, the West chose to engage in deception, allure and enticement, instead of direct confrontation. However, it soon discovered the ineffectiveness of these new tactics against nations that had strong value systems, specifically the Muslim community whose Religion calls for Jihad against oppression.

The West thus chose to target the belief-system of Muslims itself and create an atmosphere where differences eventually fade away. In this scheme of things, a single system of international law should become the standard for legitimacy. Using modern communication technologies, the internet and social media, the whole world must be transformed into a single interconnected market place with no barriers to communication and trade, and national differences should, with time, dissipate. No value system should remain in place except the narrow self-interest of individuals.

This deceptive scheme needed a theoretical base and philosophical justifications. And thus the proponents of post-modernism entered the fray and lectured the world on how mankind had entered the post-ideological, post-modern, post-historic, and perhaps the post-human age! Man's thought had reached a state of fluidity; it was no longer based on first premises or constant principles. The ultimate value thus was a comprehensive denial of all values!

In this neo-imperial system (age of globalization and consumerism), the whole world, and not just the West, must turn into conglomerates of consumers. There

can be no room for independent development. Rather, the world must become one large factory and one supermarket. The poor in our villages and deserts who do not need hamburgers and smart phones must contribute as well. They too must submit to the temptations of the media and borrow from banks to live the consumerist lifestyle. In other words, marginalized communities must also come under the dark shade of the IMF and the World Bank. As the poor are trapped in the lure of consumerism and start panting after their desires, they enter the debt-trap and are unable to accumulate any savings or capital. And so the will to change their condition to a better state or to engage in Jihad and resistance vanishes.

Moral relativity and absence of value-systems thus forms the essence of the new post-modern world order. This is how secularists began their war on the Church, in the name of reason, only to end up in a state of utter irrationality.

The growth of Western hegemony necessarily implies the self-destruction of the materialist mind. In this paradigm, man may come up with a value system either from the exercise of his faculty of reasoning or from nature/matter. As time progresses, he discovers that his mind lacks a frame of reference, his thought revolves around himself and glorifies power, and that nature or matter is without any purpose, and hence does not serve as an appropriate source for devising a value-system. And thus comes about the shift from rational materialism to irrational materialism and from modernism to post-modernism, the essence of which is moral relativity.

This is the slippery slope that the post-modern philosophers have fallen from. They believe in the absence of any value-based frame of reference. Power and the status quo are the overarching values for them. They lack any objective reference point and cannot fathom a world based on constant unchanging principles. The question arises here: Why do they write this nonsense when they know that they haven't reached any conclusion? Why don't they simply absorb themselves in the satisfaction of their desires? After all, everything that exists is meaningless, purposeless. The answer is simple: Their vain intellectual pursuits are not for the search of truth, but for providing a justification for the unbridled satisfaction of their desires.

This is the last episode on value-neutral, irreligious Western materialism. I suffice with this as a brief rebuttal of the atheists who deny God's existence. This episode, given its focus on the theoretical side, might have been somewhat dry and academic. In the next episode, I will explain the issue with the help of quotes from famous authors who renounced atheism to embrace Islam. I leave you in

the protection of Allah. And our last prayer is that all praise belongs to Allah, the Lord of the Worlds. And may peace be upon our master, Muhammad, his family, and Companions.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuhu